

M 1436

THE BARN

*Sunday*, July 28, '68

Well, it doesn't matter now if it gets a little colder. You satisfied the first part, I think. Can you hear me at the end? I can't hear them.

I hope <sup>this</sup> ~~that~~ arrangement is all right. I hope also you get enough food. I think we still can improve on the kind of food. Some people like salads, and others don't. I think those who work physically, they really need

good food. And a little bit of salad <sup>won't</sup> ~~wouldn't~~ be enough unless you <sup>happen to be</sup> ~~have a~~

~~a dietitian or some kind of a special thing.~~

~~nice dish you know, of some kind of a special~~ . So I would suggest

in the future that we really have a solid kind of a meal. Chicken, some potatoes, and some vegetables. I would eliminate ~~the~~ dessert, it will be in the form of some coffee, and if necessary some cookies if you wish.

The concentration should be on the main meal. People who don't want to eat meat, they don't have to. And of course there can be a little green if you like, some <sup>special</sup> ~~kind~~ of celery or whatever it is. But in any event the

main thing should be ~~x~~ substantial, particularly for the men. When you work

outdoors, there is a great deal of energy that is being used, and it has to be supplied so that people can continue for the afternoon, otherwise they might be sleepy. So there is an ulterior motive connected with it. But I think in general, if it could be a kind of an all-containing soup, ~~with a~~ something like a stew, that is, of course perhaps a little bit more work to make it, to cook it, and all the things that are involved in it of a culinary kind, I don't know very much about. But that's up to the kitchen. But I think in principal, not too much salad, reduce it, ~~have~~ <sup>and</sup> more the substantial part<sup>s</sup>. We used to do that in Brewster, and I think it worked out much better. I don't want too much of a wishy-washy - you know, salads are good for old ladies who have little cats and dogs on their lap. Not for people who want to grow up, who have strength, ~~to have~~ <sup>and who</sup> that strength taken away from them because they are working physically, and perspire, and something has to be done there, to substitute. That is only ~~be~~ <sup>by</sup> the way. I would like to talk just a little about the growth of this kind of Work we are ~~not~~ <sup>now</sup> engaged in. Every once in a while I try to talk about ~~a~~ perspectives of what we are trying to do that it is more and more building up in a certain direction, without being able at times to eliminate the mistakes that we make. And of course, when you have a group of people together, anywhere between sixty, seventy or a hundred, all the different idiosync~~resies~~ <sup>a</sup> of personalities ~~can~~ <sup>will</sup> clash and there will be many things that will happen that are not entirely correct, and some of them perhaps we can correct, and some we cannot. And then we have to live with them, and you take then, the behavior of someone else the same way as you take your own behavior when you try to Work on yourself. As far as the growing in concerned, and that what takes place, I would almost say, "It's a little bit out of our hands." I think the ideas as such will start to continue to

live, and they will remain alive as long as we keep on feeding. You don't have to feed it too much to <sup>maintain</sup> ~~mistake~~ it. . The maintenance of Work is carried on by a person who Works on himself. And you don't have to try to make an organization out of it, because those who do Work, will, practically all the time, connect and recognize each other. And they will then join in that kind of an attempt. The reason why I mention it is because Julie and Tom are now going to Santa Fe. This is their last time here. And I have a little bit of a feeling as if they are going out as ambassadors from here. Like many times the church is sending out missionaries. And without calling them a missionary, they will become representations of that what has gone on here, and the imprint of the Barn should be on their forehead. It ~~is~~ <sup>is something</sup> subject that's important for us to see because there is a group in Albuquerque it is not going to be easy, because the group there is a little bit mixed with different personalities, and different kinds. And I think they will have a hard time to adjust themselves, not only to their own lives as it will be because <sup>Tom will teach</sup> ~~talk of~~ <sup>and it may be</sup> there, I do not know for how long, but in any event for a period of one year they will become responsible for such activities as are there now and which will have to be <sup>very definite</sup> ~~lead in a~~ direction. Naturally ~~we~~ <sup>and</sup> will be in contact with it but they will be, let's call it "fortified" by taking some tapes and having naturally, I will be on the receiving list for getting what ever we can produce, and we will visit them on our next trip when we come back from the coast some time in October or November. But you see, here they go. And what do we now think, and what do we wish for them. Because that's really important. They have to have the feeling <sup>that they</sup> ~~and to~~ have your approval, that <sup>is</sup> ~~as a~~ whole, and as a group, and as you become more and more interested in Work as such, and the maintenance and the organization to the extent that is needed, and to the extent that you yourself feel that Work has a meaning, you will give your

good wishes and your thoughts to them and wish them well and that they, whenever they may need, can count on all of us to help them. That is really the problem. So that it is not just a little bit of a trip they are going to make. There is contact and there should remain contact with them and you have to make them feel, that they, anytime <sup>they may want something</sup> ~~they wish~~ that they are welcome to ask <sup>it</sup> ~~you~~. And that you send to them whatever you happen to think about <sup>the</sup> condition in which they find themselves. And whatever it is that they will have to meet, that you always, in your own heart, remain kind and understanding. It will be a good means of learning how not to criticize people. How to see when a person is serious, when he really wants to be honest, that then with that, you wish that kind of honesty that you have yourself, to be in them. And with that, you give whatever you can for their sake. It is important that you see this ~~and~~ a sign of growth, and something that starts, I hope, to develop more with different people exchanging, coming here, going back and forth to the coast, little trips that one can make, today Boston is represented with quite a number of people. <sup>These kind of</sup> things have to take place so that every place where we are at the present time with which we are in contact, that they feel that we are with them and that they must feel ~~that~~ they are with us. Every once in a while it is a question of time. It is a physical impossibility to do everything that you ought to or that even that you wish. And I know that sometimes people get lonesome, and then they will not know what to do because it seems as if, if I can call it that way, the home office seems to have forgotten them. Such condition may happen in <sup>Santa Fe</sup> ~~necessity~~ also. And then I hope that both of them will understand. That many times the wish is there but it is sometimes quite impossible to regulate it sufficiently and to see that someone will take over and someone else may not have the time for it. So you see, they go. And you wish them well. And you hope that things will work out in the right direction. And that you in your thoughts, whenever a

question comes up and it appears to you and you happen to think, it will go over into your feelings of sympathy. And an understanding that is based on the wish to work together. And that for that you see your own realization of the value of Work in your own life. When you know that, you can be sympathetic. When you know what it is that you're up against, you will be able to know what other people are up against. If you know that you are mechanical, you can understand the mechanicality of anyone else <sup>in</sup> the rest of the world almost. And you don't have to go too far this time. It's only Santa Fe. It is not such a distance. But look at it as a beginning of something a little different. If we have the Barn here and it grows, and it gradually expands, and we will be able to do certain things of which there is now a beginning, <sup>it</sup> ~~and after~~ <sup>at</sup> the west coast ~~will~~ <sup>they</sup> get started with a similar kind of an idea, and also develop it gradually in accordance with the needs of the different places <sup>there</sup>, I hope ~~it is the~~ <sup>that in the</sup> center of this country, there will ~~also be~~ a chance that ~~in~~ Santa Fe will be, perhaps together with Dallas, I'm not quite certain about that, offer a good opportunity to establish, I've always called it, the third center for ourselves. And then being in between the east and the west, ~~and even~~ <sup>that it</sup> sometimes might function as a neutralizer. ~~So it is that~~ <sup>this</sup> Julie and Tom and we wish them well. And I hope they will not get discouraged.

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There are a few things I still want to say. In the first place, I'm not against salad or lettuce. I don't want it to be the main meal. That's all. The activities at the Barn are <sup>w</sup>not expanding. There is going to be weaving this afternoon, a group of ten or eleven people, trying to get the principles of a Navajo rug weaving, very simple, and so forth, and we will

gradually do that every Sunday afternoon after lunch, that people can learn what to do with the weaving or how to do it, even making mats which we gather from nature in the form of grass and so forth and so forth, whatever it is. I don't know enough about the detail. The thing that interests me is the wish on the part of people to learn something. And then what interests me is what are you going to do with it? That particular problem is not so easily solved. But I think it has to be considered. Because why should we make too many little rugs that you can't sell? After all, you cannot hang them up here in the barn and your own house<sup>is</sup> also probably limited in space. There has to be a very definite reason for these activities the same as the pottery, the same as the store in Warwick, the same as <sup>what</sup> we will do with the workshop when it gets finished, and also the different other things in which we will be engaged. So, whenever you start to think about problems of that kind, and the acquisition of dexterities, you always have to think a little bit further - what will we do, and for what purpose do we do it besides learning a dexterity, besides having a chance of waking up or at least having an attitude a little bit more conscious towards what we are doing, or that you make for yourself a totality or whole out of the engagement in which you are of course interested. But I'm glad to see that somehow or other some of the women got together in order to produce this, and it is a very logical development. In order to complete a little bit more perspective, of certain things we can do this year, we will be limited in time when it gets too cold, how it will be over the winter, no one really knows until we face it. I think my little house, or whatever there is as a room will be finished in time, so that I can stay ~~in~~ there, that I can be there over the winter, and I hope <sup>that</sup> I can work. Next year, it's a different kind of a program. In the first place, I would like to build something that

is quite worthwhile. That needs time, ~~money~~, very many thoughts, a good deal of feeling, and a little money. <sup>what</sup> But I would like to do also is to see to what extent this barn is useful for certain purposes. And <sup>that</sup> perhaps it may not be useful for things we still want to do. For instance, I would like to build a sauna. I think it's very necessary for many of us to know how to get clean. And I would like to simply put this out as an idea about which of course I have certain ideas myself. But I would like to see if somehow or other we couldn't build that <sup>that</sup> and it could be quite useful for us as a whole. We still have to settle questions about keeping animals. Of what we wish, if we do wish, a cow or if we want chicken<sup>s</sup>, or if we can attend to certain activities of that kind, not necessarily around the road<sup>here</sup>, but further inland where we are more or less protected, and where the things can start to develop away from the eye of the Warwick community, and whatever it is that we still can do with the rest of the land which is here for us to develop and about which you might sometimes have an idea or think that we could do certain things that are quite plausible and logical and it might be helpful for a community as a whole. The main purpose that I would like to emphasize <sup>is</sup> solidarity among us. Independence to a great extent from the outside world. And with this feeling of independence to go out into the outside world and then utilize whatever there is outside, again, for the purpose to let this community as a whole profit by whatever you have acquired. I look at these activities of the outside like perhaps a hotel or like the store or like any kind of an attempt that we do make in which people belonging to this group are engaged, that it all is one unit, and that you must not be too much away from us as a whole because if you do come here, don't ever forget that you profit by that what exists, and that therefore that what you are going to produce in the future, should be tinted <sup>by</sup> and that what you now get and you have to make acknowledgement

of that for yourself, and for your conscience. I mentioned something like that on Friday. And it is that degree of honesty that really will count. The honesty will carry you through to truth. Your manifestations won't. Your personal interpretation<sup>s</sup> will never. That what is a principle of Work, you can understand essentially to the extent that you are essential, and are honest about it, it doesn't matter where you go, and how far you are away from the Barn. You will never forget. And you must never forget that the possibility of a ren~~ai~~ssance in your life, but it is like a re-birth, where it started in the direction of an objective road instead of the subjectivity to which you have been exposed up ~~till~~<sup>until</sup> now. Try to remain honest and loyal. Always try to remember, where did you get what, and for what ~~and~~<sup>are</sup> are you using it, and then always in humility, knowing that in that sense you have the responsibility to maintain it. ~~It~~<sup>This</sup> will form your character. Because if you don't have these kinds of principles, you will go out in the world and assume that you already know and that everything that is being done by you is your own because you, sometimes you even might say, you're very fortunate. Don't ever forget God. In whatever you do with a man, you are alive because of God's spirit. Whatever you consider your own life to be, there is something that you have got, and it was not your own - at least you were not conscious about it. And that parades at the present time as your personality. And you think it is you. And of course, you're nothing else but a little pawn, put on this ~~Earth~~<sup>Earth</sup> to perform a certain task. You are here because of laws which you don't understand. And the whole problem of consciousness is ~~to~~<sup>gradually</sup> get an understanding of your place. And in that ~~one should~~<sup>you must</sup> never forget, what is the source of your life, your existence? And what may be the aim of that what is now your life, and which you, at certain times, can claim, and to which you can add, if you wish, that

what you Worked for. And then in honesty, you can say, "This is in reality, me." If you're not loyal, you're not worthwhile at all. If you forget, if you become conceited, if you love yourself too much, you are less than an animal. If a person wants to grow up and become a man, he will look into the rest of the world, and lift his eyes above it, and then thank God every day, and if he possibly can, every moment that he happens to breathe, for the fact, that somehow or other, his life has been opened to him. And that all he has to do is to take it, and if possible to carry it further to the best of his knowledge, and, I hope, with all his understanding. In that way, I think, we can Work here. And in that way, it will be maintained, and then, nothing of nature will ever destroy it. I hope you have a good afternogn. We will have movements at five-thirty. We'll have coffee at five. Work till five. As I have said before, honestly to really give it your attention and ~~to~~ really do it for your own sake. Fifteen minutes freedom, and then you go to Work, with your heart, with your mind, and with your hands. As much of a unity as you can produce. Have a good afternoon.

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and I were talking about, if anyone ever wants to take this seat, you're quite welcome to it. It still is too much like a theater where one makes an entrance, coming down the stairs. Sometimes will say, "What for, you know?" I'm a little older than you are, and of course one with a little more experience. But if I didn't believe that Work actually could mean something for everyone, I wouldn't talk about it. Because <sup>if</sup> it was only meant for a select few, then of course I would have to select them, and I would have a terribly difficult time of actually valuating the

potentialities of each person. It is really important for each person himself or herself to know what they want, and that then if they come to that conclusion that something is needed in their own life, that then they can have a choice of a variety of different ways of looking at life. But I encourage the interest that one should have in whatever already has been presented in history, of the different philosophies of people who have lived before, and surely have faced seeing conditions of what we face, maybe culturally a little different every once in a while, and mechanically not always expressed in electronics. There are always the same questions of man on earth and being bound because of that kind of a condition, his wish to become free. And that whatever attempts have been made by different people who have lived before and also those who will live after one, and some of whom have written about it, and probably expresses in the best way they could, and with the very definite intention to help humanity, this kind of a wish for freedom to be communicated, and to be recognized in each person, simply means that one has to be very open about everything that has happened and that you, in your judgement, come to the conclusion that what you wish is perhaps this direction of objectivity, but that all the time when you are in contact in ordinary life with a variety of different things that happen to you, and all the conditions that you see happen to other people, that the relationships that you establish, and the relationships which have been made and imposed on you, that the attitude constantly should be, "What is a man on earth, as a value, and what is there on earth that he experiences a value for him, and to what extent can I start to value all the different things that are now in me and that I hope to reach if I go in a certain direction?" So instead of closing yourself up and becoming a little fanatical about objectivity, it should be the other way around. That

you are constantly open for everything that you believe that could help you and that then it is up to your own responsibility to select what you think is right, and to have enough strength to say, "But, such and such is not right for me." And never to continue with anything simply because someone else has told you, or because it belongs to the Bon Ton of society. I say, "If I didn't believe that each person could grow and could develop his potentiality, and that there is no one at all who can ever judge about someone else, that at most what can happen is creation of certain opportunities in which one hopes that that what is potential can grow out." But it is always up to the person who is exposed to find out what actually can take place, and that depends then on his wish, or whatever he realizes that he is affected by, and his condition in early life, and the way he has to live and had to live, and still has to live at the present time. And you see, therefore, this question of being here at the barn relates itself completely to the necessity of extracting from ordinary life whatever you can. And it would be utterly idiotic to have a school separated from ordinary life. Because you need it. You need all the impressions you can get. You have to become a man of the world in order to become a man of the moment. In order to find yourself, you have to reduce the world as it is, to that what becomes your own world in the very possible center of your own gravity. I do not know if you understand the word Magnetic Center, and why the word magnetic is being used. Because very often we say, "Magnetism is what we know of a magnet attracting certain things." There are quite a number of different forms of magnetism. And one is exactly that it is separated from, and not attracted to anything else. It is dia-magnetism, which is quite different from so-called para-magnetism. And the reason why Gurdjieff probably selected this word "Magnetic Center" is that that what is with

should remain untouched. That it cannot be reached and one has to protect it and it becomes for one exactly that which opposes every kind of an influence. And that one first has to come to the realization of what actually is within oneself before you dare to put it into practice in ordinary life or any other condition that you might find yourself in. And in order to reach that what is the center of your existence, you have to go through all the different layers of your own personality, until finally you will discover it. And the more you have seen of the world, and the more you have valued it, and placed it at the proper relationship regarding yourself, and that the measurement should be what it is for you, and what the value is for you, that you then once and for all, and perhaps, once forever will know what is right for you, and then you have an aim to know that you want to go in that direction, and that you will not fail. You will not fail yourself, and you will not be afraid of losing that what always has helped you to maintain yourself. This is really the big problem also here. You come and you work for a day. You expose yourself to a variety of different kinds of things and experiences with different people and you work and you perspire and you get tired, and maybe it is very good that you have that as different, but tomorrow and the day after - again - ordinary relations in ordinary life, professionally being subject to whoever tells you what is what, and you have to do it, and you don't like it, and you have to earn money, and you don't like it, and you would like to sit and read, and you cannot read because something else has to be done. Where is then that kind of ambition that you might have today of wanting to become a man? You will only become a man in this world first, and to adjust yourself to it, and not to run away from it. And that the only encouragement you can get from a day like this is to face the world as it is, and as you

present yourself to the world and the world presents itself to you. This is what we need. This kind of strength. This kind of self-knowledge. This kind of knowing that one must exist and that there is no use trying to get around it or away from it, or as I say, to run away from this condition. That you will have to face it. You have to be in this life, whatever you now must be. Whatever there is that is required for you to take on the very definite responsibility, even if you don't understand why you should become responsible for life in you, and the realization that earth has something to say, the same way as your body has something to say to you. And that there is too much of that kind of earth. Too much of the law of gravity. Too much of your body. Too much of the wishes by itself without having a judgement, not even in your mind. And no intuition. Not enough of it to know definitely what is right and what is wrong. You will get it in ordinary life. You will get it by trying to wake up to conditions as they are. You will get it by seeing yourself in a variety of different relationships with other people. You must not withdraw from them. You have to see much more than just your presence. You have to see what can hurt you. You have to find out why it hurts you. What it is that is being hurt that you consider so precious. And all the time within yourself, you remain, you, whatever you are - untouchable. Not by anyone. Not by your best friend. Only to be touched by the voice of God. This is your private relationship that you have to encourage in which many times you have to live, and which you can find yourself, when you withdraw from the world, and you live in the Holy of the Holiest of yourself, in which time has nothing to say anymore, because all is trying to stay out in direction when you come from the surface of yourself to that what you really are. The emphasis of Work here is still on the outside world. Whatever we do, whatever we learn. Whatever inspiration

you get from here, whatever you think you ought to do, you do it of course for yourself but you do it, in order to equip yourself in life and to get through with it as soon as you can. Life has a meaning and life has information to give. A man is a man when he tries to condense that information in the shortest possible time, so that he then could become free, even on earth. And that the sole reason for Work is to give you a catalyzer, to be able to understand life as it is now being lived in this time element, that we consider in relation to the sun, and the earth going around the sun in one year or twelve months. So that we could even become free from that, and that a shorter time could condense the information that is needed for us to be digested within us, and that with that, this time length, if it only could be shortened, would give you the possibility of a payment in a different kind of form of time, as it were, or rather, a different kind of point in which you can satisfy the demands of nature, and at the same time, satisfy that what is the inner wish of growth and to be free from this earth as soon as you possibly can pay your debt. Don't loiter. Don't believe that it will come. Don't lose yourself too much in directions where you will not find that kind of an answer. When I say, "We're open to a variety of different things," it simply means we open, and be honest, and when it comes to the end, finish and throw it away. Don't keep on harping on the same kind of a thing because it happens to be the religion of your father and mother. Don't think that you have to adhere to it because someone else tells you in a newspaper or writes an article of how important this is and that is. You have to have judgement, you have to know what is right. You have to see what the world can give you, and what perhaps can be taken by you, and you select after all - with the help of what - that what is within you and that what is - I call it "untouchable" - that if you could, in your

attitude towards a variety of things you have to meet, meet them on the basis of ninety-nine percent outside world, but one percent reality, and that then your behavior also will be tinted by that what is ninety-nine percent superficial existence, and start with one percent of an introduction that I've called every once in a while, "The elixer of your life." Naturally you would have to have certain conditions in which you dare. What is this Magnetic Center of oneself? Ultimately you will see, it is your chief feature. It is really then what motivates you in all things. And why it is so difficult actually to find it, is because it is untouchable. You protect it. You don't want to face that kind of an issue. You're afraid of it. Because it might tell you something. And then, you would have to do it, because your conscience would demand it. This is the reason of postponement of getting to the end, because you don't know when the end is there, what will be required then at that time. That is why you don't wish to think about death. Because there is a point where you would have to face such issues. If you could make death your own, if you could place it constantly in front of you, and compare it with your life, and to say, "That what I see as death is now my life, and that that what I now take for myself, that I want to live with is exactly because I absorb life within myself." That is, whenever I see that what is my Magnetic Center refuses to be recognized by another part of myself, that I point, in order to resolve that what prevents me from going more and more to the core of my being, and that regardless of what will come, that I am willing to lose my life, to find, of course to find, because I will never be lost. Never. This question of the indestructibility of oneself, of that what is this kind of a form in which, simply is a form only, and what is reality, it is reality forever and ever. And if one, throughout one's life, in the various manifestations of oneself, and in the manifestations of others, constantly can see in the

midst of the world, that what is the reality beyond, or in, or around, or part of it, or the totality of everything existing as is, and the acceptance of that, that would give us freedom. What you should get from a week-end here is exactly that possibility. Now you face the world again, but differently. You put yourself now in the place of where you were day before yesterday, at the end of a week. And tomorrow, you are now a changed person, if you wish. Because there is no question about it in my mind, that if actually you wished, you could be different. But for that you have to have no fear. And we all the time are afraid of the unforeseen. Of the unknown. Of that what is always hidden. A day like today can give you adventure, and it can give you a spirit, if you want to. It will give you a thirst which is not to be quenched until you have found the blessing. I hope it continues. I hope that life, and growth, exposing yourself to a variety of different conditions will not make you afraid, will not make you turn away. There is nothing special in coming to the barn. There is nothing special that you can expect from being here. It will help your life. It will help your desire to work. Because that comes from something within you. Don't think for a moment that you have to confess Gurdjieff all the time. Day after day. Don't think that it would be impossible for you to stay away for ten years. Not to appear in any meetings. To throw all and everything for a little while behind the closet so that you wouldn't see it. And to live in this life. And to see then, if you wish to test yourself, how much of this kind of a solution still remains, and if then after some time you would come to the conclusion that something must be done with your life, because mother nature is not doing it, and then you will take your fate in your own hands, and you remember. Maybe, objective. Maybe, a means . Freedom from yourself means freedom from your thoughts and feelings. It means the realization

of the existence of yourself even as a body s and reduced to practically nothing, and keeping such simplicity, and such a low level of relaxation of draining, of being just enough, and then, to use that. And then build it with whatever you think, in accordance with your own measurement, what is right for you, to what extent you have a chance of actually determining what in yourcase is the right kind of a food, and what you wish to eat. So, gradually, it becomes like a little lecture again, huh? Well, take it for whatever it is worth. Good-night, everybody.

*End tape*